exhaustive idea of Himself. There must be infinitely **xnore**
•^dthan we have any idea of. There must be **xxntold**
multitudes of qualities, powers, excellences in Divine **nature**
which are wholly unknown to men or even wholly ^n-
knowable by them owing to their not possessing **particulax**
faculties for their apprehension. We, with our **limited**
faculties, can *apprehend* certain attributes of God, **"b^ we**
'cmconiprehend or fully grasp or definitely image **not one**
of them. It we could find out God unto perfection **in ^Y**
respect,'then, either we must be infinite or God **"be** finite
in\hat'respect. Though man is made in the image **of God,**
he is not the, measure of God.
Human intellect cannot, of course, fathom to the **"bottom**
the depths of the Supreme Being, as the inscription, **in** the
temple of Isis at Port Said testifies, *"I am that which Has been,*
which is, which mil be; and no man has yet lifted t^^ ^e-il
that covers me.[3] Man cannot comprehend all the mysteries
of the Divine. But he can drop the plummet of **thought**
deep enough to know whether that which he is dealing with
is a Being with infinite power, wisdom, love and **holiness**
as proclaimed by our Rishis. Though we cannot **Icnow** all

about Him, though we cannot »know
anything perhaps •' with
absolute certainty, yet we can know
something with **a. strong**
probability—probability equal to that with
which **men are**
satisfied in the realm of science. In other
words, though
we cannot know God in His infinite depths,
yet we can. **realise**
Him in our human relations to him. These
relations, **Iiow-**
ever, are so complex, expansive, manifold,
original, assuming
different forms in each man's case, almost
in each circum-
stance of each man, that the^ give us a
fairly **sizffi-cient**
knowledge of God. In nature, in life, in soul,
in tiuma.-n.ity,
in revelation, in history—secular and
sacred, divine **rela-tions**
and dealings are unfolded and have to be
discerned.. In-
dividually we know how God affects each
soul, at what **points**
He touches our consciousness, how He
modifies it, **moving**